No.1. JUNE 1, 1893.

AIYANSH, NASS RIVER, B.C.

# NOTES AND COMMENTS.

THE humble object of this paper is to do something towards opening up the way of knowledge in general, the truths of the Gospel in particular, for the benefit of the Indian population.

There is no need to apologise for making this attempt: the ignorance of the practical side of Religion and Morals pervading the atmosphere of native life, is sufficient cause for this or any other similar effort being put forth. The paper will be printed partly in English and partly in Nishga, and will be published monthly if possible.

THE vernacular will be used as a medium to enable the Nishgas to acquire a readable knowledge of English. To this end each issue will contain a lesson in Nishga-English, a key to the exercises of which will be given in the succeeding number.

NILTH gan amlth dum delt-lth dum shiwil-aikslth tkanetqulth gai-magsim Alugigiat alth domolizakdit shim-algiuk; hun gan bloddit althloreens ge.

LTHA pisqum gon alth nigi dum uk di anskwotqu-dit alth lip algiukdit. T'kona lth helth lthagazolth giat:— Ligi ak wilaium lth lip algiukum a? dida. Wai, t'kona-lth delimukqui:— Ne, nigi mi shim wilaiklth lip algiukshim alth aon gi mi shim diaglthqu mi dum shim lizukt ge, ganlth mishim dum damt ge. Ag mishim wila haukt a mi dum shim giaplth aksim gandidelis alth gwanikshim Shimo.

I AM glad to say that many Christian women found themselves willing, on their return from the spring fishing, to make a thank-offering of fish oil and dried fish for the use of the Mission. This is a step in the right direction. It is quite time our Indian friends understood that, "It is more blessed to give than to receive." (Acts xx, 35.), and not allow the European Christian to have all this blessedness to himself.

Offerings of this kind, also garden produce, dried salmon, fruit, and fire wood, ought to be a constant source of income at each mission, especially where there are boarders: missionaries would then have less begging to do from their own countrymen.

ANOTHER important aid might be rendered to the work of God at each Mission, if every ablebodied member of the same would contribute a little voluntary labour towards whatever work may be going on,— the building of churches, schools &c, or the making of useful roads and fences.

If a man's religion consists in talking only, it will not accomplish much. A great many people put their tongues to the plough instead of their hands.

IN THIS respect I trust the Methodist church at NASS HARBOR, which was wrecked last winter by the wind, is now on its feet again, without taxing the resources of the missionary, or sending him round begging. However, if he have to beg, I hope he may obtain all the help he needs.

LTHISH-qulth wi desim netans-qulth giat alth gialuk, amlth dum lip gwilksh ama-giatqut op ze dum ashkiin shaouks-lth delukt ge. Gagetqulth halaqusim gaud ganlth lthintkim algiuk. Minhedilth lthagazo lth giat alth Aiyansh giau'z, nilth gi gwilksh etetqushdit alth Hani-skwaitqu sha ltha kalant, nilth gi lip gwilksh shi-zalth dit ge alth lthibuim dala:- 9.50 dols; di 1 ziksh-nags; di 1 watch ganlth gandikhat, ganlth 2 rifles. Shait 60 dols alth tkanetqut ge. Anaugi t'kon; althwil gup nigi amlth kshak gwilkshetqush: amlth dum hoksqulth shimgit ayo laut, dum t'an shimotant ge.

THE steam saw and planing mill at AIYANSH, on the erection of which Mr. F. ROUNDY has been engaged since March, is now running, turning out excellent spruce and other lumber, in abundance.

material at the head of the river will greatly faciliate the civilisation of the inhabitants, and the progress of the Mission.

THERE is a whisper affoat to the effect that, the ULALA or cannibal dance, so much indulged in last winter, is to be allowed to die a natural death. We hope this may prove true. It is really incomprehensible that intelligent Indians of the present day should find glory and honour in assuming the paint and feathers of the savage; in biting each other's flesh; and in keeping up an abominable custom, which had its origin in the ignorance and superstition of the benighted past; and in which they would be ashamed to be found engaged by any white man of their acquaintance.

THE POTLATCH OF YUK might well be allowed to die also. It would be much more to the credit of the Indians to give up these foolish customs of their own accord than to be compelled by law to do so.

It is high time to cast these idols to the bats and moles.

WE see in the 'Christian' that the Rev. A.E. Price, of Gitwinga, is stirring up much enthusisam in England on the subject of Mission work; while from another source we learn that, he is succeeding very well with his Church-building fund. We congratulate our brother very much on his success.

WE are now engaged in building a school-house at Aiyansh, which we hope to have ready for use next September.

### THE RECENT REVIVAL.

ONE who has had an opportunity of judging of the spiritual condition of the native Christians within the last decade, will deny that a revival was much to be desired.

For many years there has been a hankering after the old heathen customs:— festal glory, potlatching, and the erection of totems. The simple Christian grave stone was fast becoming the old heathen totem, erected with all the pomp and vanity of utter heathenism, hundreds of dollars having been spent on this folly for every ten given to the cause of Christ, until at present there is hardly a village in the country where one or more of these abominations may not be seen.

Further, there was not, nor indeed is there yet, any public opinion on the side of virtue; no fear of shame or rebuke from any quarter. In short the world, the flesh, and the devil were assuming sway all round. But during the past winter a general revival has taken place, which we rejoice to see.

In method it has however, taken after the Salvation Army, and has proved excellent for evangelising in the heathen villages. But apart from this, open-air work is being strangely misapprehended. It is not a Sacrament, yet that is just what is being made of it. It is time our brethren were on their guard, lest this privilege be abused rather than used judiciously. It will need much humility of spirit, ripened-Christian counsel, and experienced spiritual direction, if the revival is to be in the end what it was in the beginning,—a blessing.

Now, while I have seen no lack of sincere repentance, and many other tokens of spiritual awakening, I have not yet seen that meekness which is to inherit the earth. On the contrary a dangerous self-confidence; an impatience of spiritual direction and control; an aversion to any Scripture which does not fall in with preconceived ideas; an impetuous rushing at things; and an utter want of consideration for the feelings and opinions of others, are the chief characteristics of most of what has come under my observation.

This is no captious criticism, for I am very much in sympathy with the revival, and would like to see the *best* made of it as well as the *most*; but these are fatal defects and should be remedied at once.

Let our Indian brethren remember that, Christianity did not originate with them; that they received it, by the grace of God, at the hands of Christ's servants; and that, to turn round now and vilify those servants, to deny their authority, dispute their teaching, and despise work, is not of the Holy Spirit, but of the devil.

#### TEMPTATION.

emptation is resistible at one time; it is almost irresistible at another. Temptation when it first begins to act upon us may be overcome, I think, I may say, easily. And he who, when an evil desire rises within him, calls for the help of God, shall escape. W. P-R.

#### CHARITY.

In a diaglithqui ni dum hauklth liksh alalgiuk'lth giat ganlth like algiuk'lth like giadilth lakha ge, ze net. azeda ak shkilth Charity laui, ltha gum ludildalda-lth hei gan lth gum ni-dihish-yazatqum og.

- 2. Nilth gi ze an shkilth gaud'lth prophet laui, gan ze ni da wilai-lth tkanetqulth mysteries, gan-lth tkanetqu-lth ganwilaigilst; nilth gi ze an shkilth tkanetqulth gan-shimotqush laui, gusgaut ni dum gan diaglthqu-lth ni dum gish-wandilth shik-skanisht, ze net, azeda ak shkilth Charity laui, ltha gup skwotqui.
- 3. Nilth gi ze dum dalthdi 'lth tkanetqulth ligiwili alth dum angaiim-gaudi laut alth gaweit, gan ze ni dum tkal-magelth lthiplthani alth dum malqut, ze net, azeda ak shkilth Charity laui, ltha nigi ligi ago ze hksdai
- 4. Ltha deuk-gaud 'lth Charity, nilth gi amagiatt; nigi di zaqum gaud'lth Charity; nigi di lip gwilksh-lthautqu 'lth Charity, nigi di aziksht ge.
- 5. Nigi di kwilth ashkiim welt, nigi shigilth lip gwilksh shi hksdatqut, nigi delt di-shibesqut, nigi kwilth bi-gaudim hadakqut.
- 6. Nigi di luamlth gaudt lakho-lth hadakqu, yai tkal hish-gwi-shkit-qusht a shimo.
- Anaugt go alth tkanetqut, shimotqusht ge alth kanetqut, pisqut go alth tkanetqut, gal-kshi-yokut ge alth tkanetqut a shimgit gaud.
- Gup nigi dum di wil sha-gaudilth CHARITY: ze shkilth malthashqu, gi gup dum gaudilth wil hauksht; ze hkliksh alalgiuk lth giat, dum gi gup sha-golt; ze shkilth gan-wilaigilst, dum gi gup sha-bakt.
- 9. Althwil gum lthe gapt ge lth wilaium, gum lthe gapt ge lth an-malthashqum.
- 10. Gi gup n'dalth ltha dum adixqulth wil lugaudit ge, nilth dum wil ak uk di hauksh lth angapt ge.
- 11. Alth gai zizoshgi, nilth gi algiukim lthqu t'gilthqu lth haui, nilth gi gaudims zoshkshi, nilth gi haligaud'lth lthqu tgilthqu lth haui: wai, n'dalth ltha gup giadi, nilth ni wil gi houdanlth wila didelis-lth lthqu tgilthqu, nigi ni uk haukt.
- 12. Althwil lugiaum gon alth zim an-kshu-lagaltqu wilth anyegi lth giaum; gi gup wilth lu-ni-gik-gias qui lth dum wila giaum a sha t'gosht ge: gum lthe gapt lth wilaii gon, gi gup ni dum wilaikt a sha t'gosht ge wilt ltha di wilaikshi.
- 13. Wai, dip kona se lth mant, An-shimotqush, An-pisqu, ganlth Charity, gwilal dip kona; nilth gi Charity lth widesqudit se.

#### PAUL

## Aposteltqu's Christ.

(1. Cor. xiii.)

CHARITY:— lthe anzewilth shimom shibansqu; shimom am; shimom gaiimgaud; ganlth shimom niship shibansqu, alth lthe zim Am's Shimoigit lakha ge.

"CHARITY BEGINS AT HOME." Old Proverb.

THE PHARISEE AND THE PUBLICAN.

Each in Four Lives.

"The Pharisee stood and prayed thus with himself, afar off, would not lift up so God, I thank thee that I am not as other men are, ven, but smote upon his extortioners, unjust, adultican. I fast twice in the week, I give tithes of all that I possess."

"The Publican, standing afar off, would not lift up so much as his eyes unto heaven breast, saying God be mertiful to me a sinner. I tell you, this man went down to his house justified rather that I possess."

"For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Luke xviii 11–14. C. H. S.

ALTH mi dum
gaakan-lth gazalzallth gasinsit,
ganlth mi dum dikshaouk lth dikdidaklthqut alth zim
wilp diklthe.

ISAIAH, xlii,7.



AM mi dum shim lagal Ith gain asimgiat t'kona. Nigi di heathent, yai lu masit alth zim am, nilth gi schoolt; ze net, gi gup nigi t' diaglthqu Ith dum t' lizuk shaonsk, a ze dum t' wilaik Ith ago Ith anhet. Wai, nigi di nelth lip he Ith gaudt, Wilaigilst ne, dialth gaudt; nilth gi kwilth libelt wilaigilsit alth giat ganlth tkal-welimlthqu t'an deantqut ge. Ligi ago Ith ak di lu hogiukit Ith lip gaudt gi t' shi wadit alth hadak-qu. Shim geith gaudi laut, althwil sinst, nilth gi abagesqui ni dum wila Ithi-

maumt, alth dum shimom giasqut.

Ma. Wihelt. Wai, agolth dum weli laut? Dum
bagai a n' dum ginamlth Hagaga laut
dum t' gan diagithqu lth dum zint alth
zim wilp'lth ganwilaigilst:- nilth net shimalgiuk ge.

### MISSION NOTES.

I WOULD like to be able to give, from time to time, short notes on the progress, or otherwise, of the work at each mission-station. The only information to be obtained at present as to what is going on in the district, is that gleaned from Indian rumour; and that is not to be depended on. I would therefore be glad of all the assistance my missionary friends may feel disposed to render me in this respect, by sending me short accounts of their work occasionly. I cannot, however, undertake anything containing over 200 words.

### THE CANNERIES.

ANY items of news respecting the Canneries, and other branches of industry on the coast, will be welcome. This being our first issue we are rather short of up-to-date information; but we hope to be better off next time. Our desire is to make this little paper as interesting and useful as possible, and we trust that friends will become both subscribers and correspondents all round.

NOTE:- Communications should be directed to, the Rev. J. B. McCullagh, Aiyansh, Nass River, B. C.

### No. 283 HYWNAL COMPANION.

"Ne!th am wila welin a? Am wila weli." 2 Kings, iv, 26.

- 1 Ltha T' shibanum Shimoigitqum;
  Nilth dum gan am.
  Nigi di wil liksh-giat lth gaudt ge;
  Nilth gan wait am.
  Gagetqu lth ilthet lthe gaz't ash nom;
  Akshda-lth Amt lthe ginamit laum;
  Dakgiat lth anont t'an dik-de'ntqum;
  Nilth dum gan am.
- 2 Ze lu welum a spait gan-hakqu;
  Dum gi gup am.
  Alth wil azakqu-lth gan-limautqum;
  Nilth gan wait am.
  Am, althwil God wil akyauksqum;
  Am, althwil Christ wil hakhoksqum;
  Am, althwil Amt lth Haiqu t'an stelum;
  Ltha gup tka am.
- 3 Ltha pisqum alth dum am-lth gaugum;
  Dum gi gup am.
  Dum limik nom a spait kshtolum;
  Daion dum am.
  Dum ligi T' dagum lth wi Nagwaudum?
  Nelth dum T' ama-giadum Jesus?
  Nilth gan welt, ze ligi daou-um,
  Dum gi gup am.

Amen.

### NISHGA-ENGLISH GRAMMAR.

KSHGAUGUM LIZUKQU.

e [ when used with nouns] — Giat ge, Hanag ge, Wilp ge. Us ge, Mäl ge, Gaid ge, At ge, Düs ge.

### Ni dalth .....?

Ni dalth gaid ge? Ni dalth giat ge? Iük't, Haanag, Huwilp, Ashus, M'mäl, Gagaid.

Ni dalth?

Ni dalth h aanag ge? Ni dalth m'mäl ge?

Ze da ak höksqu lth ge, nilth dum wil yai hauks lth a, gi ne alth the; nilth gi azeda angauk lth algiuk alth ligi rowel (mak vowels dip kona se, - a, e, i, o, u, ) nilth dum gi yai hauksh lth an, gi ne alth a.

Daglth, Ap, Bïosqu, Yansh, Gan, Zagwisqu, Mëlkst, Liksh-dä, Mismüs, Halibist, Dakwinst.

LIP GIAN'LTH GIAT.

2. —in, Gigiaulit. 1.—i, 1. —um, 2. —shim, 3. —dït. Hel lit.

1. Mäli, 2. Wilbin, † 3. Gaidt. 1. Usum, 2. Düsishim,‡ 3. Atdit.

Gigiaulit. . . Hëldit. **§...** laui, ... laum. (Fielt. Shki)

Helt. Dok

1 (... ash ne, ... ash nöm.

| laushim. |
| laushim. |
| ash nin, ... ash nishim. |
| laut, ... laudīt. |
| ash net, ... ash nedīt.

Shki lth mäl ge laui. Dok lth gagaid ge laum. Shki lth ädin laut. Dok lth ashusishim laudit.

### Shkilth ..... laun a?

Mau'n, Anaik', Halaqu, Laqu, Aks, Shmak', Delik', Hik', Mïyüp, Mäi. Dok lth mau'n laun a? Shki lth delik' ge laut a?

Ei, Ne, -t, nigi, Shimoigit. Shkilth dakwinsdi laun a? Ne, nigi shkit laui.

Note: The plural form, dok, should also be used with nouns denoting an aggregation of particles as, salt, tea &c.

YAI AGO LTH .....? GANLTH.

#### AN-SHI-WILAIKSH.

1 Ni dalth hanag ge? 2 Ni dalth halibist ge? 3 Ni dalth gagaid ge? 4 Shki lth delik ge laun a? 5 Ne, shimoigit, nigi shkilth delik ge laui. 6 Doklth mäi laushim a? 7 Shkilth dakwinsdin ash net a? 8 Ne, nigi shkilth dakwinsdi laut. 9 Yai ago lth gaid shkit laut a? [hanag] 10 Ni dalth mismüs ge? 11 Doklth miyüpdit ash nishim a? 12 Ne, shimoigit nigi dokt laum. 13 Shkilth ädin ash ne ganlth gaidin. 14 Nigi shkilth daglth ge laudit. 15 Ni dalth iukt ge. 16 Shkilth düst ganlth ust ash nöm.

FIRST LESSON.

#### The.

The man, The woman, The house, The dog, The canoe, The hat, The net, The cat.

Where is .....? [gum giel lth ago]

Where is the hat? Where is the man? Men, Women, Houses, Dogs, Canoes, Hats.

Where are? [ heldim ago ]

Where are the women? Where are the canoes?

A hammer, A bee, A fly, A leaf, A tree, An animal, An apple, An island, An ox, An awl, An adz.

Possessive Pronouns.

Singular. 1. My, 2. Thy, Your, 3. His, Her, Its. Plural. 1. Our, 2. Your, 3. Their.

1. My canoe, 2. Your house, 3. His hat.

2. Your cat, 3. Their net. 1. Our dog,

Plural. Singular.

I have ..., 1 We have .... Thou hast ...,

You have .... 2 Ye. ligi, You have. tie has ..., (giat)

 $3 \leq \text{She has} \dots, (hanag)$ 3 They have.... (It has ..., (gian)

I have the canoe. We have the hats. They have your dogs. He has your net.

### Have you .....?

Bread, Powder, Fuel, Water, Salt, Rice, Fruit. Meat, Oil, Fat, Have you salt? Has he the oil?

Yes, No, it, not, sir.

Have you my adz? No, I have it not.

Gialth:- Nigi di hauksh lth a alth ligi algiuk lthe ak di an-het alth tha gielim ago, wilt lth - miyup &c.

WHICH .....? AND.

#### EXERCISE.

1 Where is the man? 2 Where is the net? 3 Where are the dogs? 4 I have a hammer. 5 I have not an awl. 6 You have an apple and a leaf. 7 Thou hast my hat. 8 She has not thy cat. It has water and bread. 10 Ye have not their ox. 11 They have our net. 12 We have not your net. 13 Which adz has he? 14 Where is her awl? 15 I have an animal. 16 Which animal have you? 17 I have a dog. 18 Hast thou her canoe? 19 No, sir, I have it not. 20 The man has it.

Key to Nishga Pronunciation: a as in man; ä as in far; e as in men; ë as in they; i as in fill; ï as in machine; o as in pot; o as in mole; u as in cup; u as in plume; ai as in aisle; au as in cause; oi as in coil; ou as in shout; g as in gun before  $a, \ddot{a}, \ddot{e}, o, \ddot{o}, u, d \ddot{u}$ ; and as in give before  $e, i, d \ddot{i}$ ; g as ckh in block-house, but forcibly exploded, and is the same before all vowels; i after g is as in mine; k, (or k with accent under) is like ch in the Scottish word loch; k'as the German ch in Ich; Ith is like II in Welsh (hold tip of tongue to roof of mouth, and hiss like Anser); qu is sharply whispered off, the u not exploded; z initial equals ds, z final ts.

† In declension a sharp final becomes flat before a vowel. ‡ A word ending in s or sh adds i before a suffix beginning with the same letters. \* Gie't means one object, he't several. — noun joined; ... noun plcd. PRINTED AT AIYANST MISSION: PRICE 25 CENTS.